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published in the name of Cyril, formerly patriarch of Constantinople, and maintaining many of the doctrines of the Calvinists.—J. W. MONCRIEF.

Richard Rothe. Ein theologisches Characterbild. Von Dr. Paul Mezger. (Berlin: Verlag von Reuther & Reichard, 1899; pp. 77; M. 1.20.) The author endeavors to show in this book that Rothe's theological teachings are not a body of speculative truths thought out and elaborated in the quiet of the study, but are rather a record of the personal religious experiences of an exceptionally deep, receptive, and spiritually rich personality. He believes that in this respect Rothe's theological system is not unlike that of Schleiermacher, from whom, however, he differs in many important doctrines. The author claims a yet larger influence for Rothe's teachings in the future, especially among educated Christians.—A. J. RAMAKER.

The Life-Work of Edward White Benson, sometime Archbishop of Canterbury. By J. A. Carr, LL.D. (London: Eliot Stock, 1898; pp. 278; 6s.) This work is in no sense a memoir of the late archbishop, for the author has had no access to his papers or letters. Beyond its record of the chief events in his life, and citations from his more important public addresses, it does not go. But within these limits the work is well done. The author has a practiced hand, and the picture here given increases one's respect for the late archbishop's intellectual character, his learning, and his scholarship. It also confirms what Bishop Temple, the present archbishop of Canterbury, said at the time of Dr. Benson's death: that he was one of the few men who continued to grow stronger with advancing years. Sweetness of character, amiability, gentleness, and purity, and withal great devotion — these characteristics were written clearly in his features. But he had also insight and strength of will, and, with great charity toward others, maintained an inflexible attitude. He continued the traditions of the high office to which he was called by Mr. Gladstone.—ALEXANDER V. G. ALLEN.

Der Ordo Salutis in der alt-lutherischen Dogmatik. Von Max Koch, Lic. theol., Dr. phil. (Berlin: Verlag von Alexander Duncker, 1899; pp. 203; M. 4.) The exact order of the steps through which God takes us in accomplishing our salvation was a subject of much interest to the older Lutheran theologians. The order, according to Quenstedt, is as follows: calling, regeneration, conversion, justification,

penitence, mystical union, and sanctification. This section of the old Lutheran theology Dr. Koch subjects to a searching examination. He considers first the doctrine itself, and exhibits the painful efforts of the writers who made most of it to overcome the difficulties which inhere in it. The difficulties of the mystical union receive his chief attention. He then studies the origin and development of this section of the old Lutheran theology. The origin he finds in certain suggestions of the earlier Reformed theologians, and he thinks that the development was greatly influenced by certain prevailing metaphysical conceptions and by the syncretistic controversy. The later religious life of the Lutherans found no nourishment in this speculation, and hence it fell into abeyance. In this book Dr. Koch shows that he possesses a keen and discriminating mind, and that he regards the doctrine of the mystical union with special disapproval.— FRANKLIN JOHNSON.

Christian Ethics. By William L. Davidson, M.A., LL.D., Professor of Logic and Metaphysics in the University of Aberdeen, author of *The Logic of Definition*, etc. (London: A. & C. Black; Chicago: The Fleming H. Revell Co., 1899; pp. 156; $0.50.) This little volume discusses the meaning and the originality of Christian ethics, the relation of ethics to religion and happiness, the strictness, consequences, rewards, and inward test of Christian morality, and such other topics as moral progress, humility, charity and its results, judging, the Christian ideal, and Christian optimism. This is a readable book. The thought is clear, the distinctions and definitions sharp and just, the transitions natural, and the progress constant. A pure and elevating spirit breathes through the whole. It is, indeed, not only a discussion of Christian ethics, but a Christian discussion of ethics. One finds himself drawn on from the first page to the last, and rises from the reading of the book with the satisfactory sense of having been in congenial Christian company. Professor Davidson has made every reader his debtor, and the readers ought to be a great multitude. If in the discussion of happiness he had been a little more careful to make it clear that neither he nor Scripture makes happiness the supreme good of man, and virtue a mere means to that end, it might have been a gain.—GEO. D. B. PEPPER.

Die biblische Lehre vom heiligen Geiste. Von Karl v. Lechler. (Gütersloh: Druck und Verlag von C. Bertelsmann, 1899; pp. vii + 307;